The PULPIT

A Periodical of Contemporary Preaching

OCTOBER 1942

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Contributed by Readers of **THE PULPIT**

'Second Chances'

One Sunday after I had preached on the second chances given us by a Christian faith an elderly but apparently vigorous physician came to my study during the consultation hours. Although it is an ironclad rule that no reference be made to any conversation of those hours, in this case my doctor-friend deliberately told me his story because he thought it might be told helpfully.

One morning, he said, he read of the sudden passing of a brilliant surgeon who had been killed by a drunken driver. That set him to thinking whether a man would have to give some account of his life to God. Somehow, he concluded, a man's soul surely will have to face up to the things left undone, then to the things sinfully done. Now, said this physician to himself, when I have to face the Eternal what would be the most merciful judgment he could give? In picturesque language the elderly doctor told me what he felt would be the most merciful judgment. "It would be," he said, "if the Eternal should say, 'Son, I have considered your case and have decided to do this: I am going to give you a chance to go back and live your life over knowing from the beginning what you know.'" At this point my friend's face lighted up. He leaned forward and said: "Like a flash it came to me that this was exactly what God's mercy was granting me in letting me live that day I was just beginning. At least, I had that one day more. And I determined to live it as though I were starting over, knowing what I know. Well, I was sixty years old then. I am seventy now. And these have been the greatest years of my life. For I have lived every day in that spirit."—*Gene E. Bartlett, First Baptist Church, Columbia, Mo.*

Mission Dividends

The news of Lieutenant Clarence Sanford's escape from death at the hands of South Sea islanders is remarkable. An American pilot in the service of his country in the Pacific arena, he discovered that his gasoline was exhausted. With no land in sight, he glided as long as he could, then bailed out and managed to swim to an island off the coast of Australia. There he collapsed, to be aroused by two of the aborigines who threatened his life with their spears. But spying a small silver cross about his neck, their attitude changed, and the young man heard them speak of Jesus as "The Number One Man." Across a wild land they proceeded to take him to a mission where he was befriended and sent back to his command. Christian missions abides as the biggest business in the world—its dividends incorruptible and increasing. —*John Marvin Rast, Methodist Church, Greenwood, S. C.*

The Temporal and the Eternal

If man's most priceless possessions are in the mind and soul and not laid up "where moth and rust consume and where thieves break through and steal," catastrophe may bow him down, but he shall not fall. The *London Times* printed the following poem by A. A. Milne, which indicates how poignantly the people of England grasp this truth today:

Old London's time-encrusted walls
Are but the work of human hands.
What man has fashioned for us falls;
What God has breathed into us stands.

On broken homes we set our feet
And raise proud heads that all may see,
Immortal in each little street,
The soul in its integrity.

The world of the temporal, of kith and kin, of house and garden, passes. But the Spirit of God, which is seen in the integrity of the human soul, is imperishable. It is not shattered by bombs. It is not subdued by the tyranny of death itself.—*Lowell R. Ditzen, assistant minister, Brick Presbyterian Church, New York, N. Y.*

'I Can Do No Other'

There you have it. A man may be mistaken in the course of his actions, but once he gets the sense of being an instrument in the hands of his owner, he can do no other. Listen to Nehru, as he testifies in his autobiography: "The years I have spent in prison! Sitting alone, wrapped in my thoughts, how many seasons I have seen go by, following each other into oblivion! How many yesterdays of my youth lie buried here; and sometimes I see the ghosts of those dead yesterdays rise up, bringing poignant memories, and whispering to me: 'Was it worth while?' There is no hesitation about the answer. If I were given the chance to go through my life again, with my present knowledge and experience added, I would no doubt try to make changes in my personal life; I would endeavor to improve in many ways on what I had previously done; but my major decisions in public affairs would remain untouched. Indeed, I could not vary them, for they were stronger than myself, and a force beyond my control drove me to them." — *Fred W. Shorter, The Church of the People, Seattle, Wash.*

'Back to the Church'

Roger W. Riis, son of the famous Jacob Riis, wrote an article sometime ago in which he confessed that he had been wrong in his attitude toward the church. One day—it happened to be the Sunday on which Rotterdam was bombed—he attended a service of divine worship, for the first time in twenty-two years. He listened to a sermon on "Peter the Rock." His soul was stirred, for he was thirsty to hear of something that had permanence and beauty in it. The following Sunday he heard a sermon on "The Ascending Life." It gave Riis new confidence. Following these and other visits to church, he wrote: "I state with assurance that the critics of the churches today don't know what they are talking about. Now I am for the churches because they have something for me, and something for civilization. I find myself unable any longer able to say, 'I'd rather go into the woods and worship alone; Sunday is my day for loafing.' I have found in the church something that has brought me enduring satisfaction, something which brings me lift for my spirit."—*Robert F. Fillmore, Methodist Church, Corinth, N. Y.*

God—And We

Two years ago a cartoonist for the *Cincinnati Times-Star* drew a cartoon which attracted wide attention. He pictured a terrible storm, with forked lightning crashing from the sky. Civilization, a forlorn figure with bedraggled hair, had thrown herself down upon the rocks, hiding her face in despair and crying, "Has God forgotten us?" Old Father Time, writing his book of history near by, sagely replies, "No, he has not forgotten you, but have you been neglecting him?" The truth of that cartoon was plainly evident when it was published. But today its truth is doubly pertinent. For we are even more tragically paying for our sin of neglecting God and his righteousness.—*Edward W. Stimson, Knox Presbyterian Church, Cincinnati, Ohio.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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To the Laymen of America

BY RALPH SPAULDING CUSHMAN

The time has come that judgment must begin at the House of God. I Peter 4:17.

"ALL Out for Victory" is the slogan which our government is now sounding across the country. "All out to win the war!" And Americans are waking up to the realization that these slogans are justifiable. The price is high but the cost of refusal is higher.

Would that we Christians might realize how terrible has been the cost of our refusal to cooperate with Christ in an all-out crusade to establish his Kingdom to the ends of the earth. When the Russian government collapsed toward the close of the First World War, and so weakened the Allied forces in that terrific struggle, a great Christian statesman, Bishop James W. Bashford, said: "Had Protestantism spent forty million dollars in missionary work in Russia during the past forty years, Russian democracy would stand firm in this crisis and would be worth forty billions of dollars in terminating the war!"

A LESSON FROM THE WAR

Recently I heard a message from an outstanding medical missionary in China—home on furlough—calling attention to a prophetic voice which thirty years ago warned Western Christians that they must multiply at once the missionary forces in Japan, with the alternative of having to send to Japan "a generation from now a hundred thousand bayonets!" Who doubts that missionary education in China is responsible for the stalwart leadership which is holding China to democratic principles?

During recent weeks General Sir Archibald Wavell has been quoted as saying: "Think what a world we could make if we put into our peace endeavors the same self-sacrifice, the same energy and the same co-operation we use in the wastefulness of war."

With the above in mind, my appeal to the laymen of America at this hour is for a real consecration to the world conquest program of Jesus Christ. We are talking about a new world order. We are saying, "We must win the peace as well as the war." But we will not finally win the peace nor build a new world order unless we build it in the name of Christ.

The Scripture passage that stands at the beginning of this message is one of the numerous texts which seem to be calling for attention during these days of war-made confusion. It is not my purpose to bring an exposition of this passage, but merely to point out that, as Saint Peter in the beginning laid a great responsibility upon the church for the building of the Kingdom of God, just so in this later century we must put upon church members not only the judgment for the events of the present hour, but responsibility for the solving of the problems of tomorrow. It seems to me that one of the supreme duties of every pastor is to help his congregation to understand that above every other group anywhere in the world, the members of the Church of Jesus Christ must be held responsible for a changed world and a new order.

WHAT THE WORLD NEEDS NOW

The reason for this grows, of course, out of our proclaimed faith that "there is none other name under heaven given among men whereby we must be saved." We in the church must either renounce our faith in this historic assertion or we must accept the judgment which the words imply. Some years after the First World War I asked some of my friends in neighboring pulpits to give me their answers to the question, "What does the world need most in this year of our Lord?" Among others I preserved this answer from one of my friends, a Jewish rabbi. He said: "What does the world need most in this year? The world you have in mind is of course the world in which Christianity is the dominant religion. What that world needs most, racked as it is by a postwar heritage of hate, is the recollection of the teachings of its Founder. The prophet of Nazareth taught that hate and enmity, violence and the sword are irreconcilable with the religion which he taught. He insisted that his followers love those that hate them, turn the other cheek, love their neighbors as themselves, and he predicted that those who took the sword would perish by the sword; but today we see those who proclaim themselves his followers hating others like unto themselves, condoning war, refusing to forgive their enemies, putting their trust in might not right. We see Europe an armed camp; we see the defeated powers crushed to the earth trampled upon without mercy.

"The nations which do these things denominate themselves Christian. What these nations need is to be reminded that the adoption of the name Christian can only go hand in hand with Christian practice. They need to be reminded that peace on earth can be obtained only by good will to men. What the Christian world needs is the translation of its Christianity from books to life."

A study of the history of Christianity will make it

evident that perhaps outside the first century, the Christian Church has not taken seriously the responsibility put upon it by its Founder to change the world. Indeed, the time has come for both laymen and ministers either to deny our ancient faith that the church and the gospel stand as the supreme hope of the new world, or we must accept the word of St. Peter that judgment must begin at the House of God.

A CALL TO STEWARDSHIP

Now there are a good many points at which we could appeal for repentence on the part of church people. Let us consider just one of these. There is today, and there always has been, a vast need for the Christianizing of money and property. Greed for personal gain and corporate gain probably lies back of most of the wars that have ever been waged. If we are ever going to build the Kingdom of God on the earth we must Christianize money, and we must begin with the money that is in the hands of church people. I call for a new study of those words attributed to Horace Bushnell: "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day."

The reasons why American Christians need to restudy Horace Bushnell's words are the same that Jesus had in mind when he said, "If you have not been faithful in the unrighteous mammon, how can you ever be trusted with the true riches?" (Luke 16:11, Moffatt). Certainly we know what Jesus had in mind when he spoke of "true riches."

Of all the prizes
That earth can give,
  This is the best:
To find Thee, Lord,
A living Presence near
  And in Thee rest!

Friends, fortune, fame,
Or what might come to me—
  I count all loss
If I find not
Companionship
  With Thee!

Jesus makes it clear that we are not going to experience the true riches in companionship with him if we have not been faithful in our stewardship of the "unrighteous mammon."

That means money! For several generations farseeing missionary leaders have declared that the alternative to war and international trouble is a militant missionary crusade. But the high hurdle before such a crusade has been the unconsecrated money in the pockets of professing Christians—money which, according to the Scriptures, belongs to God and has been intrusted to his followers as a stewardship from heaven.

It is our conviction that any realistic missionary forward movement—and we must have such an advance—is inseparable from education in the principles of Christian stewardship. In such an educational campaign the teachings of the spiritual content of money is basic. Here is a double-barreled matter: I am thinking both of a new world crusade for the Kingdom of Christ, and I am also thinking of the spiritual growth of our church members, most of whom do not give enough of themselves and their possessions to keep them spiritually healthy.

Let us look at the problem of Christianizing money and property from another angle. Read this interesting bit of statistics from an editorial in the *Federal Council Bulletin:*

> The total income of the American people in 1941 was $91,000,000,000 and will probably amount to about $110,000,000,000 in 1942. Average weekly earnings in all manufactures have increased in round figures from $25 to $35 from February 1940 to February 1942, according to the latest reports available from the Bureau of Labor Statistics. The cost of living generally is estimated by the Office of Price Administration to have increased only 15 per cent in approximately the same period.
>
> Recently the Compton Advertising Agency issued a study analyzing these estimates. They show a considerable shift in potential spending power. After deducting average living costs and estimated taxes, there will be left a huge increase in the margin of "optional spending power." This will be in the hands of a large proportion of American people in the low and moderate income brackets, the people who are the backbone of our church support.
>
> What a challenge to the churches to provide adequate education in stewardship! Do our people comprehend the unprecedented needs and opportunities for the forces of religion today? Are they sensitive to the cries from the suffering and lonely in many lands whom the churches can help? Millions of American Christians are now in a position to demonstrate their belief that in this crisis, more than ever, religion is the answer.

THE RELIGION OF JESUS—AND MONEY

Yes, religion is the answer, but what kind of religion? The nineteen centuries of church history make it clear that there is no vital Christianity except that which places its gold and silver upon the altar of Christ. "In the beginning Christianity was kept at a high level by its being costly to be a Christian." It must be so again and again!

Evidently judgment must begin at the House of God. Why shouldn't the laymen of America lead the churches in a Christian stewardship revival that emphasizes the tithe as the honest acknowledgement of stewardship? I recall the words of a great missionary to India of a generation ago. He said, "I do not know a single missionary but that tithes his income." If our missionary soldiers at the front can make the sacrifices they do and at the same time lay the tenth of their income upon the altar, isn't it time that we who remain at home should be willing to do the same?

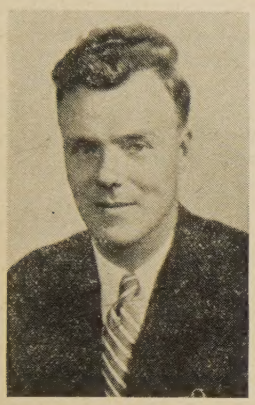
But whether we respond or not to this challenge, let us face the fact that the life of the church at home is at stake. "If you have not been faithful with dishonest mammon, how can you ever be trusted with the true riches?" And it is Jesus who is speaking!

When God Says 'No'

By Peter Marshall

If radio's slim fingers
Can pluck a melody from the night
And toss it over continent or sea;
If the petaled white notes of a violin
Can be blown across a mountain or a city's din;
If songs, like crimson roses,
Are culled from the thin blue air,
Why should mortals wonder if God hears prayer?

IT may seem strange to this poet, Ethel Romig Fuller, but mortals do wonder if God hears prayer, and those who wonder most feel that they are justified in wondering if God is deaf, or if he deliberately ignores the prayers of his creatures. It seems to be the only way to account for the unanswered prayers of believers.



The man who says there is no such thing as unanswered prayer is flying in the face of evidence that we must take as authoritative, namely, the testimony of Scripture and the testimony of hosts of praying men and women. Let us not quibble over the fact. It must be admitted. Why not face it honestly? There is such a thing as unanswered prayer.

There is perhaps no problem more perplexing to the Christian than the problem of unanswered prayer. It baffles the understanding and tries the faith of many who become disheartened by reason of the fact that their most earnest and impassioned pleas to God are apparently ignored. It has the effect of weakening their faith in prayer, in the Bible and in God. It forces them to the conclusion that their prayers ascend no higher than the ceiling, and are lost in the mute and empty air. They apparently do not possess the password that will bring a response from the tyler of the inner gates of Heaven.

Now these people who think these things are not morons. They are not impatient, unreasonable or petulant. In many cases they are sweet, lovely, humble, gracious spirits, mellowed with the passing years, softened by sorrow and the rigors of life's long campaign.

Have you ever prayed earnestly for something and been refused? Have you not among your souvenirs some wistfully sad relics of unanswered petitions? If so, don't you ever think about them? Don't you sometimes wonder why it is that God doesn't answer them?

A Father's Request That Was Refused

I have listened to a strong man cry with convulsive sobs shaking his frame as he stood in the corridor of a hospital. In the room behind him lay his little boy dying, and dying in pain that was heart-rending. I heard that father pray, and I know it came from his heart. It arose from the deep places of his soul whence only can come such prayers in the hour of crisis. He prayed for his only child. He cried out that he might be spared. He poured out his heart to God and confessed his own sin and unworthiness. He made vows as he prayed there. He was not trying to bribe God. He pleaded as one father to Another, and besought God for his boy. But even as he prayed, the flickering light was growing more and more faint. When it finally went out altogether, and the little boy's sufferings were over, I saw the father again, red-eyed, but silent. He was reconciled—yes—but what did he think of prayer? Do you suppose you could have persuaded him that all prayers are answered?

Facts are facts, and if we are honest, we will admit that God does not always grant the requests of his children. Neither do you, as parents. God does not always answer prayer. This is all the more puzzling and perplexing in view of the promises of Jesus Christ: "If ye shall ask anything in My name, I will do it." Surely the word "anything" is all-inclusive? And again, Jesus said: "Ask, and it shall be given unto you."

Men and women have asked for specific things, and asked for them earnestly, passionately, with all the vehemence of their beings, and have not received them. Here is a great problem. It cannot be dodged or evaded. How can it be explained? Was Christ a liar? Was he mistaken? Was he laboring under some magnificent illusion? Was his faith in the efficacy of prayer merely faith in some unreality? Surely not. Jesus told no lies, for he is truth itself. He could not be mistaken. Such a conclusion is to us unthinkable.

Unanswered Prayers in the Bible

No person in Christ's circumstances would utter such words at random. They were uttered with a perfect knowledge of the difficulties that prayer possesses. and they were uttered in absolute good faith. Prayer is not a practical joke by which the Joker in the universe mocks men and women. So how are we to understand or explain the fact that prayers are not answered, some petitions are refused, some supplications are ignored?

In dealing with this tremendous problem, let us first of all turn to the Bible, and see what it tells and teaches about the agelong crying of the human soul unto the God who made it. We make a most amazing discovery, namely, that the Bible is full of unanswered prayers! The Bible is no unreal, insincere, monotonous record of petitions always granted. If we turned page after page, read through book after book and found nothing but prayers that are always answered, petitions that are invariably granted, we should inevitably feel that the Sacred Book is not true to life.

But we find many unanswered prayers recorded for our comfort and doubtless for our guidance also. The Old Book is no stranger to that fact which more than any other makes confident prayer difficult. God said "No" to some of the most earnest prayers of the most faithful and consecrated men and women in the Bible. Let us take just two examples in the Old Testament

—Moses and David, two of its greatest men, greatest in faith, greatest in consecration, greatest in prayer.

Did God ever say "No" to any prayer of Moses? Did he ever refuse any request of his, deny him any petition? Yes. He denied Moses his heart's chief desire, his life's ambition, the fulfillment of his dream. Moses himself tells us of it. Let us hear him:

> And I besought the Lord at that time, saying, O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand: I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me: Let it suffice thee: speak no more unto Me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward and northward and southward and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

The prayer of Moses was unanswered—yet it was answered, for God in his grace and love did something far better for his faithful and devoted servant. He took him unto himself, and so saved him from the stress and strain of the fierce conquest of Canaan. God did not permit Moses to enter Canaan then, but instead called him into the heavenly Canaan, the land of hopes and dreams where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." And God did permit Moses to enter the earthly Canaan later—centuries afterwards—when with Elias he returned to speak with Jesus on the Mount of Transfiguration.

WHEN GOD SAID 'NO' TO DAVID

But because our petitions are not answered here and now, because the response from Heaven is not immediate, because when we press the button of prayer there is no answering light flashed down upon us, because there is no answer to our call on the telephone of supplication, we conclude that our prayer is unanswered.

Now take the case of David. Did God ever say "No" to David, that man of faith and consecration and prayer, that "man after God's own heart"? The records tell us that he did. He too was denied the chief ambition of his life, and the desire of his heart. David's ambition and desire was to crown his work by building a temple of worship to God's honor and glory, and he had made elaborate preparations for it. He was inspired by his visions of the grandeur and the sublimity of the Temple he would build to his God, to him whom he called his Shepherd. But God forbade him and said: "No, David. Thou shalt not." He gave as his reasons that David had been a man of war and had shed blood, doubtless having in mind especially David's sin against Uriah and his wife Bathsheba, of which sin David had deeply repented and been forgiven.

His prayer was unanswered. He did not build the Temple. Yet it was answered, in that God in his grace and love permitted and enabled his devoted servant to do something far better and greater for him. David wanted to build a Temple of stone. God helped him to build a Temple of song and poetry which still stands to this day, the temple that we call the Psalms. This Temple shall never be destroyed. It is a Temple where not only Jew but Gentile has worshiped, a Temple to which the millions down the centuries have come to worship, and have found their hearts stirred with the majesties of its praise, their souls comforted by its reassurances, their spirits exalted by its beauty and its peace. David would have built a Temple of stone. God made him build a Temple that is immortal and imperishable. Yes, we must admit that his request was denied—and granted too.

Perhaps some day we too may look back from the vantage point of Heaven, and see that our unanswered prayers were not unanswered at all. We may some day be able to say:

I thank Thee, Lord, for mine unanswered prayers,
Unanswered, save Thy quiet, kindly "Nay,"
Yet it seemed hard among my heavy cares
That bitter day.

I wanted joy: but Thou didst know for me
That sorrow was the lift I needed most,
And in its mystic depths I learned to see
The Holy Ghost.

I wanted health; but Thou didst bid me sound
The secret treasuries of pain,
And in the moans and groans my heart oft found
Thy Christ again.

I wanted wealth; 'twas not the better part;
There is a wealth with poverty oft given,
And Thou didst teach me of the gold of heart,
Best gift of Heaven.

I thank Thee, Lord, for these unanswered prayers,
And for Thy word, the quiet, kindly "Nay."
'Twas Thy withholding lightened all my cares
That blessed day.

Now it is possible for us to discover some reasons why our petitions are apparently denied? Can we find out why these prayers that we have been making, some of us for several years, yet remain unfulfilled?

PRAYERS OUT OF IGNORANCE

I submit, in the first place, that we have no right to expect that every petition we make should be granted, because we ask in ignorance. Piety is no guarantee of wisdom. Deep spirituality or religious fervor is not necessarily a sign of intelligence.

Think of all the sorts and conditions of men at prayer, voicing to God their various and often contradictory desires. Here is a farmer praying for rain for his corn, and in the adjoining field his neighbor implores dry weather so that he might be enabled to pick his cotton. Which prayer should God answer? How could he answer them both?

The war provides another poignant illustration of this same difficulty. How many prayers do you suppose are rising to God this very moment in the countries of the allied nations in religious services, in churches and cathedrals, and in Christian homes everywhere that God will bring to a victorious end for the allied cause

this bloody strife in which we are engaged? Think ye not that there are homes in Germany and Italy where prayers are rising to the same God that he will grant victory to them? It happened in the First World War perhaps more than it is happening now, but there were and no doubt still are the contradictions of prayers from both sides. And how could God answer them both at once?

But, for the most part, we do not know what we ask. Like the mother of James and John, we ask for things with a totally wrong conception of what they mean. You remember that she asked for her boys that one should sit on the Lord's right hand and the other on his left, when he came into his kingdom, thinking in terms of a temporal kingdom, with its earthly symbols and significances. She asked in ignorance. Jesus said, "Ye know not what ye ask."

OUR LIMITED HORIZONS

How true that is of us in our askings of the Lord! We are not in a position to see what our requests involve. Our horizons are bounded by our present circumstances. We cannot see into our own immediate future, much less project ourselves into the eternities. Only God can do that.

So often we ask things that we never would have asked if we had but known. Some years ago, in Georgia, I knew a man whose son was grievously sick, critically ill. He was not expected to live. The apple of his father's eye, his joy and his love. The father prayed earnestly, as he had never prayed before, that his son might be spared to him, that he might be permitted to live. "O God, spare him to me. Do not take him yet. He is so young. Life is still before him." His prayer was answered, and the boy lived. In after life, not so many years later, his mind, weakened by illness, snapped altogether, plunging the boy into the caves of derangement, and forcing him to live in that mysterious and pathetic land where the sane cannot enter, the land where bodies live a life of dissociation from mind. The boy now wanders aimlessly about—if he is still alive—a ship without a rudder, directionless, purposeless, indifferent, incapable of serving his fellow men, insensible to his father's love and care, unable to grasp or understand what is going on around him. Would that father have prayed as he did if he had known what the future held? Would he not rather have been willing that God should take him before that blight fell upon his son?

When we consider the partialness of our knowledge, the narrowness of our outlook, our little skill in tracing the far-off consequences of our desire, we see how often God must speak to us as he did to the ambitious mother of James and John: "Ye know not what ye ask."

We forget that prayer is as a stone dropped in the deep pools of God's providence, that sends out rings that reach to the uttermost edges of eternity and affect people and plans of which we know not.

GOD IS WISER THAN WE

Very often, if God granted the form of our petition, he would deny the substance of our desire. St. Augustine, in his "Confessions" tells us of his mother praying all through one night, in a seaside chapel on the north African coast, that God would not let her son sail for Italy. She wanted her son to be a Christian. Here at home, where she could lovingly throw around him all the sweet and gracious and kindly influences of her own life, and share with him the deep faith that she had, she might eventually persuade him to accept her Lord and embrace her faith, with God's help. She could not endure the thought of losing him from her influence. If, under her care, he was still far from being a Christian, what chance would he have in Italy, in Rome, the city of godlessness, the home of licentiousness and splendor where all the fumes of the pit assailed the nostrils, and where the temptations of the world, the flesh and the devil were made alluring to the young and the unanchored?

Now her young son, fired with ambition and the urge to travel and to thrill to the attractions of the city, tugged at the maternal restraints and sought liberty in emigration to Italy. And even while she prayed there, on her knees, in that little chapel through the long night; even as she prayed passionately that Augustine be kept at home, he sailed, by the grace of God, for Italy. There he came under the influence of Ambrose, the great bishop of Milan. Under the influence of his powerful preaching, Augustine became a Christian—in the very place from which his mother's prayers would have kept him.

The form of her petition was denied. She had asked that her son be prevented from going to Rome. But he did go! But the substance of her desire was granted. She wanted him to become a Christian—and he did—in Rome!

GOD PROVIDES FOR OUR NEED

James H. McConkey, in his book on prayer, says that one summer when he was ill he spent a vacation on the shores of the Great Lakes. Sailing was the only recreation possible. One day when he was sailing in the midst of the bay, the wind suddenly died down. His boat was utterly becalmed with not a breath of wind stirring. The hot rays of the August sun beat down mercilessly upon his weakened body. He had come out with a stiff breeze, and naturally he began to pray for a breeze to take him back. For an hour he prayed, but no breeze came. Then he espied a boat coming toward him. An old fisherman, realizing that Mr. McConkey would be helpless out in the bay with no wind, came out to row the sailboat back to harbor. Mr. McConkey's real need had been for deliverance, and while God had denied the words of his petition, he provided for his need.

Man asked for bread. God gave him a plough and sent him the sunshine and the rain. Even though the form of our petition be denied, the prayer may still be answered.

Another plain reason for our denied requests is that we continually try to make prayer a substitute for intelligence and work. God sometimes tells men to stop praying, to get up off their knees on to their feet, and do something themselves. Perhaps one reason for unanswered prayer is the fact that we are doing nothing but praying. We are leaving it all for God to do. We

are not doing our part to get the blessing for which we pray.

If there ever was a man who prayed each step of the way, it was Moses. But there was a time when God told even Moses to stop praying and do something! It was when the hosts of Israel were caught in a trap from which escape seemed impossible. Hedged in on both sides, the Egyptian army in hot pursuit, and the Red sea blocking their pathway. The people were in a panic of fear and blamed their predicament on Moses, who took it to the Lord in prayer. God told him to stop praying and rebuked him in these words: "Wherefore criest thou unto Me? Speak to the children of Israel that they go forward." Moses was on his knees when he should have been on his feet leading the people forward, knowing that God was leading them and would make a way for them even through the sea.

THINK, WORK, PRAY

There are three chief ways in which men cooperate with God—thinking, working, praying. No one of these three can ever take the place of another. Each has its particular realm. These realms have their boundaries. When our petitions cross over into realms where results must be achieved by working and thinking, the petitions may not be answered.

A very good rule for us to follow would be to pray as though it all depended on God, and then work as if it all depended on us! Nehemiah always combined prayer and work without confusing them. "Remember the Lord," he said, "and fight." If ever an enterprise was begun, continued and ended in prayer, surely it was Nehemiah's reconstruction of the Hebrew commonwealth. But Nehemiah never substituted prayer for hard work. Cromwell also prayed in the same way, and advised his soldiers to trust in God and to keep their powder dry.

We cannot expect God to grant petitions of ours that seek in sheer laziness an easy way out. A little girl in school one day asked her friend how it was that she always had her lessons prepared and seemed to do such better homework. "Well", replied her friend, "I pray about my lessons. I ask God to help me." So the other little girl determined to try it. Next morning when they talked before class, she reported that her lessons were not all prepared and she was afraid that some of her homework was not even correct. She complained that she had prayed about her lessons, but it hadn't done much good. "I don't believe that praying to God helps very much." "Oh," said her friend, "I always pray about mine and ask God to help me. Then I begin work on them and stay at it until they are finished."

Prayer is not a substitute for work, and if you are praying for something that you yourself can do, you may be sure that that prayer will be added to the number of those that God will not answer.

What do you usually pray for when you pray to God? I am presuming that you do pray, for all men pray in some way or other. Perhaps you do not fall on your knees before retiring at night, perhaps you do not have a family altar around which you gather your family and engage in your worship of him who gives you all things; but you pray nevertheless, in some way. You may be just a little ashamed of your halting, hesitant, uncertain devotions; maybe you would not lead a prayer in public, but you do pray, don't you? What do you usually pray for? I ask the question because it is another clue as to why some of your petitions are denied, or at least, remain unanswered.

PRAYER AND UNIVERSAL LAWS

May I suggest that in your prayers you sometimes ask that two and two may not make four? There are many men, perhaps, who do not pray until they feel the need of having that arithmetical miracle performed, namely, that two and two may not make four, that they may be added together to make anything else, but not four.

How many of your prayers are like that? Be honest, now. Is not that the burden of many of your prayers, especially when you wish something that you know you are powerless to accomplish, something contrary to law, something that you know only the direct intervention of God can avert? You ask God to prevent two and two from making four, and then you wonder why your prayer is unanswered.

Let me make myself plain. What do I mean by "two and two making four"? I mean just this. In mathematics, it is a law—immutable, unchangeable, final and fixed—that two plus two makes four. Now in life there are laws just as immutable, just as final, just as unchangeable; laws that sometimes act upon us painfully and uncomfortably. When these laws begin to operate, commence to impose their penalties, we feel that by prayer we may escape the impositions that a cold, hard and exacting law would place upon us. But not so! We cannot make two and two anything else but four—and neither can God.

Suppose you have in your heart hate and envy toward somebody else, and with that canker eating its evil way deeper and deeper within you, you fall on your knees and breathe your prayers to God. Have you any right to expect an answer to prayer?

Hate and envy make tragedy. Silliness and conceit make contempt. Laziness and stupidity make misery. Cowardice and greed make shame. Waste and foolishness make disaster. Two and two make four. You know that when you see it on paper, but you won't admit it when you see it in life. You know that sums on paper go by rule, but you think that human life should run by miracles—and so you ask God for miracles! You ask God to make two and two equal six. You can't add two and two and get more than four. You can't add laziness, conceit, selfishness, greed, envy, jealousy, extravagance, and get more than misery. You can't add hate, anger, fear, and get more than tragedy.

'YOU YOURSELF ARE WHY'

Why aren't your prayers answered? You yourself are why! If your life isn't adding up right, look in yourself for the reason for that failure. Two and two will always make four. God himself, who made that rule, can't and won't break it!

It may be that you are harboring in your heart some secret sin, cherishing it, practising it, loving it, and at the same time expecting that God will answer your prayers. That would be making two and two add up wrong. No man who is cherishing some secret sin need expect God to answer his prayers. He himself has something to do, with God's help, and that is to put that sin out of his life entirely, to tear it from its throne and regard it as an unwelcome intruder. God would seem to say to him: "Your praying will be of no avail until you first obey; quit your praying until you have put sin out of your life; and then come and I will hear and answer you."

Prayer is undoubtedly one of the lost secrets of the church. We must rediscover a technique that brings results. We must apply ourselves to the art of prayer if we master it. Wasn't it Sir Oliver Lodge who when someone questioned him with regard to the possibilities of science in the future, in which field the greatest discovery would be made, replied: "I believe that the greatest discovery will be made in the realm of the spiritual"? I believe he was right and that for the pioneer soul with faith enough and courage enough, the challenge of a prayer life that works will be the greatest stimulus to exploration in this century.

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Singing the Lord's Song in a Strange Land

"How shall we sing the Lord's song in a strange land?"

No doubt we have often had that feeling. It is easy enough to sing of God's goodness and victory when things are going well. But when the skies are dark, and evil seems triumphant, and the world's lovelessness leers at us, how can we sing the Lord's song then? A young man goes from home to the camp or the great city. He has been used to a world in which religion was natural, and prayer was a sort of breathing. But in the camp or the office he finds a totally different world. The majority care nothing about the things of the spirit. Religion is only the subject for a joke. The truths of our faith begin to look like foolishness. They feel, at least, out of place. They do not fit into that world. He may not succumb to its influence, but at least he is tempted to muffle the music of faith. He may even feel like belittling it, or, at least, putting it into cold storage till he gets back into the right atmosphere.

But it is in the strange land that faith is born and that the Lord's song is learned. It springs of God's answer to needs which the world cannot satisfy. There are triumphant strains we cannot raise till in the depths of need we know God's infinite grace. The Lord's song is the song of the redeemed, and it is in the strange land that we learn it. The gospel has won its greatest victories in what seemed the most unsuitable environment.

JAMES REID.

Second Thoughts About God

BY MORGAN PHELPS NOYES

Neither will we say any more to the work of our hands, Ye are our gods. Hosea 14:3.

HENRY ADAMS, a brilliant mind and dissatisfied soul, wrote a letter from Paris in 1900 in which he said that every afternoon he went to the Exposition and prayed to the dynamo. He had nothing else left to respect—so he said. In that, he was like many other intelligent men of his generation who had seen their faith in God dissolve before the dawn of science. Of course he did not really worship the dynamo. He was too clever for that. But what the dynamo represented seemed to him to be the last word in power. It was the product of human inventive genius at its best. It represented efficiency, smoothly running machinery, the application of knowledge to materials so as to get planned results. It meant light for cities, swift transportation, labor-saving devices in multitudes of homes, the lifting of burdens from the backs of countless toiling men and women. If anything anywhere were worthy of man's worship, why not the dynamo?

In the years that lie behind us there have been multitudes of men who have carelessly or regretfully said good-by to religion. Some of them thought that the scientific account of the development of the earth and of human life left no room for God in the picture—a superficial reading of history for which a reconsideration is overdue. Some of them felt that they no longer had any need for God; man's ingenuity and power could do everything needed to make this world a Paradise and human life all sweetness and light. Not all who gave up religious faith felt that it was superfluous baggage that they were throwing off. Thomas Hardy, for instance, who wrote about "God's Funeral," could not help asking, "But who or what will take his place?" and concluded that nothing could take the place which seemed to his honest mind to be empty.

Some of them felt that because they could not prove the existence of God by scientific methods they could not believe in God at all. They forgot that none of the great truths by which we live are capable of scientific proof. The assumption that this is a universe of order, in which the movements of the planets tomorrow can be calculated today, is based on faith not proof. You could not prove that a June day is delightful, or that your garden is beautiful, or that your child is lovable. In the great realms of life we live by our appreciations and our faith. But in the dawn of the scientific era many men supposed that what scientific investigation could not demonstrate was unbelievable. If they wor-

shiped at all, they worshiped the products of human ingenuity and skill.

II

But a great change has come over the world. We do not see men worshiping the dynamo today. We have seen the results of that kind of worship. For the same mechanical genius which created the miracle of the dynamo has produced the bomber, the submarine, the destroyer and the tank. The world has become not a Paradise but an Inferno. Far from being content with himself and his world, man in 1942 knows that he needs and wants something that he has missed. So he is prepared to think some second thoughts about God. And multitudes are ready to say, as Hosea said in a world which had been wrecked by human folly and evil: "Neither will we say any more to the work of our hands, Ye are our gods."

When we stop to think twice, we remember that the world we live in is not the work of our human hands. Whatever wonders man may have created, the earth that he lives on is not one of them. It is governed by laws that no human mind devised. It moves through space in obedience to forces over which man has no control. It provides food without which man cannot live at all. The human race with all its cleverness is dependent upon something greater than itself for its very existence. That dynamo, which seemed to Henry Adams to be the last word in power, is merely a device for harnessing and using energies which man did not create. If we are going to worship the highest power that we know, we have to go beyond the work of our hands to the God who is Creator of all things.

And when we stop to think twice, we are reminded that *life has a moral basis which is not the work of clever men.* It is the very foundation on which human life is built. The oldest story known is the story of the man who thinks that he can simply do as he pleases, regardless of what anyone else thinks or does. He will live as he pleases, disregarding all the experience of others. He will run his business as he pleases, with no regard for the interests of others. He will use his influence to have his nation do as it pleases, regardless of the welfare of others. What happens? Soon or late he discovers that this world was never meant for that kind of life. This world was meant for people who can discipline themselves. It demands people who cooperate with one another. They may not know what they miss, but other people know it. There are moral laws, laws by which life must be governed if it is to be fruitful. Laws imply a law-giver. If we are going to worship the highest that we know we have to go beyond the work of our hands to the God who makes the laws by which all fruitful life must be governed.

When we give a second thought to the deeper problem of life, we discover that *there is a Spiritual Power that makes triumphant life possible,* and that there are ways of living in fellowship with that power that we need. "Man shall not live by bread alone," said an Old Testament writer in a flash of insight which caught the attention of Jesus so that it steadied him in an hour of temptation. Man is not just a physical machine. He has a soul, a spirit, a conscience—call it what you will. He needs to renew the strength of his flagging will, to be assured that there is a Purpose behind his endeavor, to have affections and admirations and aspirations for which and by which to live. Generations of struggling human beings have found that there are supplies of spiritual energy available for those who seek and find them. And when they worship, they worship not the work of their own hands, but the God who is the Giver of strength to the soul of man.

But the Bible is filled with a conviction which goes deeper than this faith that we live under the providence of a God who is Creator, Law-Giver and Source of spiritual power. As you read the Bible you see dawning in the minds of the prophets the faith that *this Mighty God is the Friend of Man.* A man like Hosea had been through heart-breaking sorrows in his own home and in the life of his nation. Like every one else, he cried out "Why?" Why had *his* home been shadowed with grief? Why had *his* nation become a nest of corruption? He never fully understood the mystery of God's dealings with him. But some things he did come to understand. He saw that behind both tragedies lay a distorted sense of values. Both in his home and among his people God had been forgotten—the God who demands righteousness, justice and mercy of his people. Even through these sorrows he began to see light shining. Perhaps this suffering was what it took to bring his people into the knowledge of the things of abiding worth. Perhaps God suffered even more than they did because of what they were passing through. Perhaps the suffering love of a God who was with his people through all their sin and through all their pain was a revelation of the kind of suffering love which God meant to be the law of life for men. Behind the mystery of tragedy lay the deeper mystery of the Divine Love that would not let men go.

So Hosea wrote: "Come, and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. . . . Let us follow on to know the Lord; his going forth is sure as the morning; and he will come to us as the rain, as the latter rain that watereth the earth." He began to see that the God with whom he had to do was a God who could say: "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I drew them with cords of a man with bands of love . . . for I am God, and not man; the Holy One in the midst of thee."

When we stop to think of our own needs in our own time, we know that we crave knowledge that all our life is in the keeping of a God who is our Father, and that we cannot worship anything less than the God who is the Friend of Man.

III

When Jesus was tempted in the wilderness, the final and supposedly the crucial temptation was to worship Satan. In the symbolic story, as Matthew has it, he was taken to a high mountain and shown "all the kingdoms of the world and the glory of them." And Satan said: "All these things will I give thee, if thou wilt

fall down and worship me." You remember Jesus' reply: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

That high mountain with its view of the kingdoms of this world and their glory cannot be found on any map of any country, but it can be found in every conscience. The voice that says, "Give your highest adorations to the secondary things, forget the claims of justice and of right, refuse to believe that there is any higher law than the law of the jungle"—that voice has never stopped speaking. I hear it every day. You hear it every day. Sometimes we try to persuade ourselves that it is the voice of wisdom, the voice of necessity, or the voice of life as it is—but deep in our hearts we know that it speaks the devil's words.

Every nation stands on that mountain when it dreams that it can seek its own power and wealth and forget the fundamental laws of justice and mercy. All young men and women stand on that high peak with its far views as they begin to realize what abilities they have, see the prizes that the world seems to offer those who know what they want and take it, hear all the voices that tell them that the kingdoms of this world belong to those who live for themselves and do not let their consciences bother them too much about ideals and unselfish purposes. People stand on that high mountain when they begin to grow tired of the idealistic causes to which they have given themselves, when they ask themselves why they should go on trying to carry forward some good cause when other people neither appreciate what they are doing nor cooperate, when they wonder if perhaps they were not a bit fanciful when they imagined that the intangible realities of faith and honor and service are the things supremely worth living for.

All the issues of life are wrapped up in the choice that we make when we worship. All the experience of the years bears out Hosea's judgment that life turns to ashes when we worship the work of our own hands, or when we seek only the kingdoms of this world. And all the influences of God conspire to vindicate the truth as it is in Jesus, that when men say with a resolute and perhaps agonizing purpose, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only," then the devil leaveth them, and behold angels come and minister unto them.

THE living church, of whatever its denomination, quickened by a new and vibrant sense of the ever living God, is going forward with new joy to proclaim the ringing message that there is a God, that he is here, that we can know his will and feel the thrill of his mighty purpose for the world.

ALBERT W. PALMER.

WE NEED TODAY ministers who take their work seriously; but this seriousnes must concern itself for the *inwardness* of the church and in no sense for the church itself.

KARL BARTH.

This is Not 'God's War'

BY EVERETT W. PALMER

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Matthew 23:37.

AN attempt to preach upon this subject in these days is just about as safe and tranquil an undertaking as playing catch with hand grenades or excavating time bombs. Any minister knows before he begins that whatever he says will be misunderstood by some, resented by others and little relished by many more. So, if one conceived his task in the pulpit to be that of echoing platitudes with which everyone agrees and doling out generous portions of soothing syrup, then, of course, anything related to this subject would be taboo for the duration.

However, most men are not in the ministry for any such purpose. Broadly speaking, they consider their function in the pulpit to be that of relating Christian truth redemptively to the problems and perplexities, anxieties and aspirations, sin and ignorance of people—in short, to the whole gamut of human needs and hopes. With that for his avowed purpose, how could any Christian minister long remain silent on the one matter which is foremost in the emotions and thinking of people today! Therefore, with a frank confession of my own limitations in understanding and with no desire to condemn those who disagree, I invite you to think with me about God and this war.

I. THIS WAR AS 'GOD'S WAR'

Several months ago Wendell Willkie and Joe Louis shared the limelight at a big patriotic rally in New York city. Both of them made speeches and, according to the reports, both exceeded all expectations—especially Joe Louis. His speech was brief and was delivered in a slow, uncertain, drawling monotone, but he voiced an opinion which more and more people would like to believe. "This," he said, "is God's war." After the cheering and tumult had died away a facile sportswriter of no little fame and following went home and wrote a poem praising Mr. Louis for his perspicacity and calling the rest of us to follow suit. Shortly after, a large publishing concern believed it its patriotic duty to mail this poem, together with an additional appeal, to many people across the country—so many that even I was included. In essence they urged: "Shake off your doubts and misgivings. Rouse and gird yourself. This is God's war and we're fighting it for him."

That sentiment, thus publicized, represents a grow-

ing trend. Throughout the country, in response to urging by press and radio, people are laying aside their doubts concerning our national virtues and the divinity of war to say with increasing self-righteousness and arrogance: "Hooray! God's on our side, we're fighting his war." And those people are expecting ministers and churches to accept this dictum and act accordingly.

We should not be surprised by such a trend. It has been as much a part of every war as spears and swords; or as now, guns and bombs. No people, anytime, anywhere will take upon themselves the pain and tragedy of war until they are first convinced that their cause is righteous and that their enemies are monsters of iniquity. From there the next step seems so obvious and inviting that few have been able to resist it. As soon as they are persuaded that their cause is righteous and that their enemies are wicked, they proceed to assume that since God is the champion of righteousness and the enemy of evil, he is therefore their ally; even more—their war is God's and they are summoned to fight it for him.

Consider, for instance, the war dance ritual of American Indians. While my acquaintance with them began—fortunately enough—after raids and scalping parties had come to an end, I believe it is correct to say that the purpose of those blood-curdling ceremonies was twofold: First, it was a means by which the Indians sought to convince themselves that their cause was righteous; second, it was a technique which they believed secured God's approval and support, enabling them to go forth assured they were fighting his war.

And many of us can remember what occurred during the First World War. Those who fought on each side confidently assumed that they had God in their uniform, fighting under their flag. And to multiply the naive, ignorant and brutal confusion of the times, those on each side believed they were fighting God's war. How men could put God in *their* uniform, have him fight on *their* side under *their* flag and at the same time say they were fighting God's war was a question few took time to ask—and answer.

Also, what is taking place in America during this present conflict is true of every other nation involved. Italy went to war assured that her cause was righteous and that God was on her side; likewise England, Germany, France. Even Russia, long the bitter enemy of "God," has become strangely affable concerning matters of religion, despite Mr. Stalin's reticence in returning to the practice of saying his prayers. And how evident it is that the Japanese believe they are fighting a holy war! Everywhere the old pattern is reasserting itself. Each side is supposing that it alone has succeeded in hustling God into a uniform, while ministers and churches are asked to link hands with ancient medicine men, spit on the spears and lead a war dance—for hooray and hallelujah! this is "God's war."

II. THIS IS NOT GOD'S WAR

But those who hold to that opinion, I am convinced, are confused.

First, I believe they are mistaken about the nature of God. Several weeks ago a man told me of the tragic experience of his mother during the First World War. She had six sons equally divided by the battlelines. Three of them were drafted into the German government's armed forces. The other three, having made this country their adopted land, refused to heed the kaiser's call to return and fight for the fatherland. Consequently, when the United States entered the war she assumed that they would be fighting in America's armed forces and she lived in anguish, tortured with the thought of her beloved sons fighting one another. Those babies she had cuddled and nurtured, those lads who had played together, sat about the family table together, went to school and church together, and who at night had bowed their tousled heads at her knee to lisp their boyish prayers, and whose voices still echoed in her heart, were men now—and enemies. With horror she visioned them charging at one another with fixed bayonets and screaming fury. She had poured her life into her sons. She had become an invalid. To the suffering of her pain-wracked body was added a crucifixion of soul as she agonized with the thought of her sons fighting one another.

When the Golgotha of that mother was described to me I thought of God and this war. In our church parlor there is a picture of Jesus. He is sitting on a hillside overlooking Jerusalem, that tragic city of abandoned hopes and betrayed visions, once a magnet for man's holiest aspirations, now the pit for his foulest deeds. It is evening and the shadows of the closing day soften the sharp outlines of the city below. They darken the near-by hill where three crosses will stand a few days hence. The shadows fall heavily upon his heart, for we hear him cry: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The God whose face we see and whose heart we know in Jesus is looking out over the world today—upon battlefields and bombed homes, upon the bloated, hunger-weakened bodies of starved and homeless children, upon the bleeding ruin of men destroying themselves in the madness of internecine strife, and we hear him say again: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The heartbreak and anguish of a sensitive Christian mother whose sons have become enemies is as naught compared to that of a Father God who loves each and all of his children, and yet must be crucified with them afresh, all because they rejected his efforts to lead them in the ways of peace, refused to be gathered into the bonds of brotherhood.

I cannot believe it is the will of God that a single young man, whether Japanese or American, German or English, should burn and drown in a flame-covered sea; or that any child should starve and suffer behind a war blockade; or that any mother, wife or child should be required to see son or husband or father go away to war. If I did I would walk out of this pulpit,

leave this church, surrender my credentials as a minister, and never again enter a church to worship or kneel to pray.

I am convinced that those who say that this, or any, war is "God's war" are mistaken about the nature of God.

Second, I believe they are misinformed about the origins of war. Wars are the harvest of men's sin. They are the hell men have fashioned from their own wicked ways. They are the catastrophes men have brought upon their own heads by violating the moral laws of the universe. And those sins are not the peculiar property of any one nation or people. To some degree they are shared on both sides of every battleline.

Consider, for instance, the origins of this war. The newspaper mind holds that Japanese militarists, Mussolini and Hitler are chiefly to blame. But look beyond the current headlines to the record of history. Who sailed into a Japanese harbor not quite one hundred years ago and gave a humiliated Japan its first lesson in modern military might? Who, at the peace conferences which followed the First World War, and on other occasions, further humiliated that nation with almost unpardonable racial insolence? Who, in recent years, for pecuniary profit, enabled the military clique in Japan to build up its strength and launch its aggressions? There is food for serious thought and some reason for repentance in the knowledge that pieces of bombs taken from the bodies of American soldiers and civilians have carried the name of an iron works not more than ten miles from this church. And whose secret bargaining and conniving caused Italy to be cheated and betrayed at later peace conferences? Who helped produce a poverty-stricken, embittered people ready to follow a grandiose Mussolini? Whose indifference and cruel selfishness caused the postwar democracy of Germany to fail, bringing despair and desperation which made the German people ready to grasp at the straws of Hitler? It is the answers to such questions which should cause us, together with England, and the France which once was, to hang our heads. The sins which produced this war are not segregated on one side of the battlelines. And the sins of nations are but the sins of our own hearts, writ large —our sins of arrogance, selfishness and secularism. This war is the visitation of judgment for our sins. It is a hell—or as a modern philosopher has more hopefully put it, a purgatory we have entered by the way of our own wickedness.

I firmly believe that those who say that this is God's war are not only mistaken about the nature of God but also are confused about the origins of war.

III. GOD IS AT WORK IN THIS WAR

Though I am convinced that this is not God's war, I have every confidence that God is at work in the war.

I believe he is working to help us transmute the evil into some good. I believe he is using the pain and dread of these days to cause men to mourn and repent for their godless philosophies and pagan politics, for their interest in flesh and indifference to spirit, for their arrogant nationalism and racial insolence. I believe he is teaching men the folly of hate and the wisdom of love, the poverty of materialism and the richness of religion, the stupidity of atheism and the sublimity of faith. I believe he is making men to know that from henceforth they dare not think and act in terms of national boundaries, but must plan and work in terms of human need the whole world round.

Further, I believe God is at work helping men to bear the burden of their pain. He does not condemn us to suffer the penalty of our sins alone; he shares that suffering and would help us make it a way unto salvation. He is present to solace every grieving mother, to comfort every lonely lad, to strengthen every faltering soul, to bring pardon and new life to every penitent heart.

This is not God's war, but he is at work in it, showing us the ways to bring goodness out of its evil, and seeking to make operative in every man the inner peace and healing grace of his love and power.

Tomorrow's World

By Oswell R. Warford

THE Israelites had been clamoring for a king. They wanted to be like other nations. They loved the regal splendor and the flourish of trumpets. Samuel finally called them together at Mizpeh. From the assembled crowds he selected the tribe of Benjamin, and from it the family of Matri. Then his choice fell upon Saul the son of Kish. Saul was not to be found, and since Samuel had already anointed him king there had to be a sudden inquiry of the Lord. Samuel was then told that Saul had "hid himself among the stuff." The king long awaited, afraid of his appointed task, was hiding among the baggage. He was brought out and hailed as king.

But Samuel was not deceived. He warned the people that in having a king like other nations they might become like them in other respects. This choice would bring much ill as well as some good. So with fear and trembling the people faced tomorrow's world.

Micah had an arresting word for the people of his day. Like the three other prophets of first magnitude in his century he saw evil days ahead. The people had become coveteous; they had robbed their neighbors; the rulers were corrupt. It had become "like people like priest." Micah said: "Thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." They would have to be enslaved to be redeemed from their real enemies. The people were doubtless awakened. The result of his teachings—the reform of Hezekiah—is recorded in Jeremiah, in the only passage in which one Old Testament prophet is referred to by

name and quoted by another. The people, fearful, frantic, faced tomorrow's world.

It is in every respect a strange world: kings among the paniers and pack saddles; redemption and dignity in slavery and disgrace. It is not easy to "greet the unseen with a cheer," or to learn, as the aged and happy colored man put it, "to cooperate wid de inevitable." So in our thinking and planning and praying for a just and durable peace at the end of this tragedy we may again write a book of "Revelations" if we but hear what the spirit saith to the churches.

I

First, I begin with certain axioms. They need no proof, but they need to be stated. In stating them I do not mean to infer that the church invented them, or that you will approve of them all. But regardless of your approval or mine, here they are, and we might as well have them in mind as we search for light along the path of tomorrow.

There are some negative axioms, certain things that we cannot assume in this time of history, if we would see clearly. The courageous group who met at Delaware were of one mind in observing some of these. Surely they must be clear to us also:

We cannot assume that this conflict will follow the patterns of past conflicts. The reason we can make no such assumption is that this is no mere rehearsal of old situations. History is not repeating itself for we are witnessing, in addition to a war among nations, a profound revolution: social, political, economic and religious. Moreover it is world-wide, and no such combination has ever been brought to focus so clearly at any one time in history.

Again we cannot assume that the sudden end of hostilities, whenever and under whatever circumstances it comes, will mean peace. It merely means exhaustion on one side or both. More likely it means internal and spontaneous combustion within nations. Consider the number of political changes that came over the map after the last war. There is no evidence that present political structures are eternal, and being as they are, the strains of such unfathomable adjustments as shall have to be made may snap the tether and produce situations that bear no resemblance to peace.

Nor can we assume that any one act, such as a peace treaty, will bring peace. Surely this should be clear from what has already been said. This revolution is too widespread, too universal in scope to be so simple of solution as that.

We cannot assume that anyone will win this war in any exact meaning of that word. I realize full well that this notion is unpopular. But unless the collapse of the Axis comes early there will be great strains in this country as there already are in England and Russia. The greater the strains the greater the probability of upheavals after the war.

Among the axioms we may also list some positive assumptions. First and foremost of these is that we are witnessing the end of white domination of the earth. Kipling's "lesser breeds without the law" are not so "lesser" as they once were. Negroes in America and the peoples of India and Burma and China and Africa have seen through the "invincible race," mourned by the late Madison Grant. The British-American racialism which has found a narrowed and contemptible counterpart in nazism, fascism and Shinto, is at an end. Thank God!

It follows that this is the end of great empires as we have known them in the past. The basis for getting along in tomorrow's world will be mutuality—a horizontal and not a vertical handclasp between races.

Nor will we go back to the good old days of free enterprise. We are not universally pleased with the prospect, for not all change, as Samuel warned Israel, is unerringly upward. But these are axioms, and whether you and I like it or not we have a widening tendency toward state socialism. We have state socialism. The government is in business, and I see no probability that it will get out within the life span of any of my hearers. For good or ill, things have changed.

Great concentrations of wealth are distinctly of the past. Our children will not begin, Alger fashion, equipped with pluck, and become millionaires. Taxation, among other things, will fully guarantee that. I wish I could be as sure that there would be no more abject poverty. But in any case extreme wealth is a departed glory.

We may assume too—nay we must shout from the housetops—that a planned collectivism of itself will not guarantee any regeneration of religion or mystical values or moral virtues. Stalin will hold a large chair at the peace table. Stalin is not reported to be devoted to prayer. Whatever good or ill comes of the economic struggle, the church's job is clear. We must still build people fit to handle whatever comes. No real nor abiding good can otherwise come. We cannot withdraw to the comforting hope of heaven, valid as it is, and leave our youth to a secular culture, which even though sporadically vigorous is nonetheless moribund—dying and illusory even in its vitality.

These seem to be axioms. I have no inclination to argue them pro or con, their merits or demerits; for good or ill, there they are, and we must arrange them into a goodly structure.

II

To deal with these, we have certain spiritual assets. The church has recovered some of the sensitiveness it bartered to Constantine, when, Faust-like, it traded off its soul. We are not compromising with our world as we used to be. Three brilliant young men some years ago wrote a book entitled *The Church Against the World*. They did not mean a renewal of the windmill tilts of revivalism, the excoriation of innocent amusement wherein the way to salvation was made narrow but not straight—only strait-laced.

Rather old words are coming back into use. Sin is evident in all its individual and social, and cosmic, meaning. The true concepts of repentance and regeneration are moving within and among us. Unmistakably. We realize too that we have been among the privileged when privileges were denied the majority of men. In the face of these conditions we are returning

to the sound principles of John the Baptist. In a land exploited and profaned he called upon the inhabitants to repent of their evil. That is true revolt. It is revolution. Revolt against people more evil than oneself is not inherently revolutionary. It may be merely retaliatory. The church is urgently pointing the way to this spiritual revolution, which alone gives meaning and point to any other kind of conflict. Unless we are wholly dedicated to the proposition that something just and durable shall emerge, war is a mockery. The further we go in war, the clearer must we keep our objectives, and this is the responsibility of the church.

Moreover, outside the church as such there is a strong feeling in the same direction. Every once in a while the timidity of churchmen is soundly rebuked from secular sources. These critics are generally guarded in their own stand, but they expect courage of someone, and especially the church. And they are right! For the church must be the all-risking conscience of man, or it is nothing. Mere reflection of the prevalent mood is not wanted in the name of religion, but a moral teacher. Scripture, so Paul tells us, is given by inspiration of God, and is useful, among other things, for "reproof."

It was said of Goethe, and it must be said of the church:

> He took the suffering human race,
> He read each wound, each weakness clear.
> He put his hand upon the place
> And said, "Thou ailest here and here!"

III

These redemptive traits of men are clear in their mandate for tomorrow. There are two fundamental principles in human relationships, said the Delaware Conference: First is the fact that every human has value as a person. Simple, oft-repeated cliché? No, it isn't! We are in dead earnest. It means the death blow to racialism and national arrogance. If we are to lead out in this matter as ambassadors of Christ, fellow churchman, it means something. Are you really ready to make of the Negro here in San Diego your brother in Christ—wholly so? Think hard about that.

And the second principle is like unto it, that any power over others must be coupled with responsibility for all persons involved. Within nations we do very well, but for people outside the pale, for "colonies," "mandates" and such we have had no sense of responsibility.

Beyond these principles of human relations is their basis, which is cosmic and theological. There is the central conviction that God is Absolute Sovereign. Despite man's inhumanity to man, despite man-made pretensions to the contrary, God rules and reigns and we must at long last come to his terms, or die. Justice then becomes not a social ideal rooted in the thin air of human process. It is not a term of anthropology but of theology, as Amos insisted it was. Justice is rooted in the will of God. "In his will is our peace."

Over against this is the sinfulness of men—all sorts and conditions of men; for even good men are unready to see their sin in full light. We are free in condemning sins that are crude, gross and unprofitable, but what about the sin of covetousness? The arrangement of the Ten Commandments is not accidental. It begins with the recognition of God as supreme: "Thou shalt have none other gods before me." The second and third reinforce it: no graven images of "Reality," and no arrogantly taking the Holy Name in vain. From there on the commandments involve human practices in climactic order. The most serious and the most broken comes last—"Thou shalt not covet." How we have dodged its implications as we have ceaselessly exploited a continent with no regard for the needs of our fellows, robbing impartially the original inhabitants and our children's children of the resources that God gave, as though this generation of ours were the end of all creation!

These, then, are the principles. They are foundations of rock. There is little profit in reading or discussing the Delaware Conference reports unless we submit ourselves to this spiritual X-ray. And we are not without witness. Though many regal minds are now occupied with the baggage there are yet many who see beyond the travail of this Babylon — redemption, brotherhood, peace. It is the modern application of the ancient word: "Repent and believe the gospel." For no good news, no gospel, can descend upon earth and among men so long as covetousness places the gods of the land before the one true God.

Give Christianity a Trial!

Why not give Christianity a trial? The question seems a hopeless one after 2,000 years of resolute adherence to the old cry of "Not this man but Barabbas." Yet it is beginning to look as if Barabbas was a failure, in spite of his strong right hand, his victories, his empires, his millions of money, and his moralities and churches and political institutions. "This man" has not been a failure yet; for nobody has ever been sane enough to try his way. But he has had one quaint triumph. Barabbas has stolen his name and taken his cross as a standard. There is a sort of compliment in that. There is even a sort of loyalty in it, like that of the brigand, who breaks every law and yet claims to be a patriotic subject of the king who makes them. We have always had a curious feeling that though we crucified Christ on a stick, he somehow managed to get hold of the right end of it, and that if we were better men we might try his plan.

The moneyed, respectable, capable world has been steadily anti-Christian and Barabbasque since the crucifixion; and the specific doctrine of Jesus has not in all that time been put into political or general social practice. I am no more Christian than Pilate was, or you, gentle reader; and yet, like Pilate, I greatly prefer Jesus to Caiaphas; and I am ready to admit that after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern practical statesman.

George Bernard Shaw.

Builders of Tomorrow

By James D. Morrison*

YOU are about to leave these cloistered halls and go back—I was going to say—into the world from which you came. But that would not be true. You cannot go back to the world from which you came because that world is not there. You have changed, and the world has changed. If young Methuseleh had gone off to the divinity school at the age of nineteen and returned home nine hundred years later he would have found fewer changes than you are finding after these three swift years of war and revolution. You are being thrown into the breach between two worlds, one dead, the other struggling to be born.

We are loath to send you out into such a world. Yet we would not hold you back. The world needs you and was it not that you might minister to such a needy world that you have been studying here, preparing your hearts and minds, during these months and years? The very desperateness of the situation constitutes an added challenge to you. The lights are going out.

The darkness constitutes a challenge; it also presents an opportunity. The darkness does not blot out the stars; it only makes them shine more brightly. Now a generation that was so dazzled by the flickering lights of this world, by material progress and scientific wonders, that it lost the vision of the heavens begins to see with clearer eyes those great constellations which have guided and inspired the wise men across the centuries.

You are going to preach to a world that is disillusioned. It thought it was rich and increased with goods. It now knows it is poor and naked. You are going to preach to a world that believed the machine was the new messiah. It now realizes that unless knowledge and material progress are permeated and directed by spiritual aims they become only the implements of man's destruction. You are going to preach to a world that thought it was sufficient unto itself. It is now crying, "What must we do to be saved?"

A BROKEN-HEARTED WORLD

The proud, cynical, sophisticated, pleasure-worshiping, complacent, materialistic world of yesterday is gone or going. You will preach to a world with a broken and a contrite heart.

While this world is in some respects a harder world in which to preach Christ, it is in other respects a more receptive world. It is a world that has failed, but it knows it has failed. Its foundations have been built upon sand; at last it knows that its foundations are sand. As the writer of the Epistle to the Hebrews pointed out in a similar era, the things which can be shaken are being removed that the things which cannot be shaken may remain.

In the First World War, as you may recall, a chaplain was trying to encourage some soldiers who had been through several battles and were about to go into another. "Cheer up, men!" he said, "Remember you are building a new world!"

"You're wrong about that, Padre," said one of the soldiers, "We're not building a new world—that's your job. We're just destroying the old."

There are more people ready to admit the truth of the soldier's words today than at the close of the last war. The generation to which some of us here tonight belong has been called the lost generation. So many of the things for which we struggled have been lost. The generation to which you belong has repeatedly been referred to as a generation of builders—builders of a new world. We hope that this expectation will be fulfilled and that profiting by the mistakes of the past, you will bring to completion the dreams we cherished but failed to realize, that you will build a new world wherein dwelleth righteousness and justice and peace.

Builders of tomorrow's world, we salute you, and may the Master Builder guide you and bless you and give you strength equal to your tasks!

*An address, in part, delivered by Dr. Morrison to the 1942 graduating class of Colgate-Rochester Divinity School.

The Preacher's Credo

By James W. Clarke*

WHAT shall I say concerning the philosophy and technique of preaching? These things:

I believe in preaching with all my heart, soul, mind and strength.

I believe it to be the greatest of all the vocations—greater than industry, commerce, politics, literature, art and education; it is the only one that deals solely in spiritual values and ends.

I so believe:

Because its theme is God—his righteousness, love, grace in Jesus, eternal care and immortal hope.

Because its textbook is the Holy Scriptures whose thoughts never can be wearied out, for they are both timeless and timely—as old as the hills, as fresh as the buds of spring.

Because its focus and purpose are people—their redemption, instruction and release upon life.

Because its vision and hope is the Kingdom of God within the individual and the social order.

Because its proclamation is as diverse and varied as the personalities and gifts of its proclaimers.

*An address delivered by Dr. Clarke on the occasion of his induction to the chair of homiletics at Presbyterian Theological Seminary, Chicago.

Because its medium is words—

> The silver notes
> That ring the chord of sound
> And play the colored symphony of speech

—whereby the preacher articulates his soul, communicates his mind and moves his fellows to action.

THIS IS THE PREACHER'S DAY

I believe this is the preacher's day; that to a sad, bewildered, crucial, and yet wistful generation his voice is supremely significant and desired.

I believe that the preacher's truth is abiding; that its emphasis changes with the human situation; and that today his ministry should be concentrated upon comfort, education and prophecy.

I believe the first condition of great preaching is soul; the second, matter; the third, technique. Therefore, my first function is to inspire the students with the glory and wonder of their call and vocation: to breathe something warm and living into them. My second is to impress on them the imperative necessity of taking full advantage of the reverent scholarship and wide teaching experience of my confreres, so that they will be possessed with not only a body of matter to preach, but with the flexibility of mind a swiftly changing world demands. My third is to train them to organize material; to instruct them in the skillful use and development of the voice; in easy adjustment to the varied minds and natures of congregations; in the high art of winsome communication of themselves and their truth to their hearers; and to instill a love of great literature and noble utterance that bring light to "the sentient closeness of the breast, to the secret chambers of the brain."

PREACHING TO LIFE

I believe that preaching is the most powerful form of public address; that as no other mode of human expression, it "strikes the depth beyond the bottom."

I believe that the Presbyterian Church is entitled to and needs great preaching in this day, "red to the eye with the blood of living things"—

> When Faith is kneeling by the bed of death,
> And Innocence is closing up his eyes—

and in the coming day of reconstruction when

> The frosts are past, the storms are gone,
> And backward life at last comes on.

I believe that this Seminary's origin and end is to produce able preachers of the Word, for all other forms of public religious expression—particularly liturgical and sacramental religion—are dependent upon preaching for their interpretation, freshness and support.

I believe that there is only one thing greater than being a preacher to one's own congregation, and that is to be a teacher of preachers.

I believe what for a time was unbelieved and undesired by me, that God, whose way is in the sea and whose path is in the great waters, has called me to this place and hour; that for me "He hath lifted up His ensign on the mountains and hath blown the trumpet."

Therefore, I have already pledged myself, and do so again, to this high office and task. So help me God!

Quotable Verse

New Gethsemane

NOW once again the Christ keeps watch beside
The sickbed of the world; once more he kneels
Within the Garden; once again he feels
Vicariously man's sinning as a tide
Of mighty waters, deep and dark and wide!
Do you recall, as gathering night conceals
His presence, as the lengthening shadow steals
Across his heart, how once before he cried:
"Can ye not watch with me one hour?" The sword
Is close upon us, yet we fall asleep—
O recreant discipleship impressed
Too lightly! Wake us from our slumbering, Lord,
Before the hour has come and we too reap
The judgment—"Sleep on now and take your rest."

HAZEL M. KERR.

The Universal Language

THE wise men ask, "What language did Christ speak?"
They cavil, argue, search and little prove.
O Sages, leave your Syriac and your Greek!
Christ spoke the universal language—Love.

ELLA WHEELER WILCOX.

Architects of Dream

WE cannot rest, whose hearts are like the breakers
That pound forever in rebellious moan.
We cannot rest, who are the bright awakers,
The trumpeters that mock the tryants' throne.

We are the architects of dream, who cherish
A beauty others never learned to feel.
The towers that we build shall never perish,
For they are reared of spirit, not of steel.

We cannot rest, whose tongues are quick with pity
For those who ply the ponderous wheels of toil,
The builders of the unsurrendering city,
To stand upon the new fraternal soil.

LUCIA TRENT.

The Healing Touch

LORD, for all hearts by conflict torn
Let pity in my own be born:
I fain would have the healing touch
Which those should have who love Thee much.
That some may learn, through care of mine,
That greater thing, Thy love divine.

MARGARET G. TOWNSEND.

Two Sermons for Children

By Carl S. Patton

Start From Where You Are

A SPEAKER to whom I was once listening told about a stranger in Ireland who inquired the way to Balamahony. The man whom he asked paused a moment as if to think and then said, "If it's to Balamahony you want to go, I wouldn't advise you to start from here."

He was probably thinking of some other place from which the road would be shorter or better, or something of that sort. What he overlooked was that the man who wanted to go to Balamahony was there, where he was—and how could he start from anywhere else? He couldn't, and that's a fact.

Many people often want to start from somewhere else than from where they are. They want to reform the world, but they don't want to do it with the tools at hand. They want to do better in school, but they don't want to begin right now. They want to save their money, or help the poor, or make the Sunday school class or the scout troop or the campfire group better, but they don't see how they can do it from where they are.

But you're always where you are, and nowhere else. And if you're going to start, no matter where for, you've always got to start from where you are. So if you make up your mind, as I hope you often will, to do some good but hard thing, or if anyone ever asks you, as people often will, to join in some great enterprise, never be heard to say, "We can't start from here." For that simply means you cannot start at all. Be ready to start from anywhere you are. It is the only way to arrive.

The Boy's Song

WE are supposed to put into our songs the best hopes and ambitions that we have. Nobody is supposed to sing about things that are dull or sordid or commonplace or bad. We must talk about these things now and then, but they are not good to sing about.

I once had a nephew—two nephews in fact. The name of the older was Henry, and the name of the younger was Richard. Richard and Henry did not always get along very well together. Though Dick was younger, he was stouter, and he was also inclined to a rough-and-tumble settlement of any question that came up between him and Henry.

In their Sunday school they had a song which ended, "We'll fight against envy and all foolish pride." Richard's mother heard him singing this song one day, and it did not seem to her that he had it right. So she asked him to sing it again, and he sang it, "We'll fight against Henry and all foolish pride."

"Oh," she cried, "that can't be right."

"Yes," said Richard, "that's the way they sing it in Sunday school."

I suppose he had heard it so, and liked it because it fitted so well into his own program.

It is one thing to do a rough or bad act. It is quite another to make it seem to yourself as if it were a kind and noble deed. When you do a mean thing, don't go off singing about it as if it were a grand one. Look at it hard, call it by its right name, and maybe you won't be so likely to do it again.

These two sermons for children are from Dr. Patton's book, *More Two-Minute Stories,* published by Willett, Clark & Co.

A Pastoral Prayer

By Bruce S. Wright

THY WORD, O God, is a lamp unto our feet and light upon our pathway. We remember the words concerning our Savior, Thy Son: In him was life, and the life was the light of men; and the light shineth in darkness. Today, as never before, we are conscious of the need of that light. We are met in this bright room, the sun is high in the heavens, yet how dark is our world! All the good things for which we have prayed and worked, in which we have steadfastly believed, seem to be lost in darkness. We are groping our way. As the little child in the midnight darkness finds reassurance and strength, reaching out and touching the hand of father or mother, may we be strengthened as through the dark we reach and find Thy hand.

Thou hast brought Thy believing people through other and denser darknesses: through the darkness of the bondage in Egypt; through the darkness of a great flood; through the darkness of the crucifixion; through the darkness of manifold persecutions; through the darkness of many wars. Our experience in the past is our confidence in the present, our hope for the future.

Let not the light of our faith be extinguished! Keep it burning brightly in our hearts, our homes, our church, our nation, the world. Whatever happens, whatever reverses there may be, whatever dark news may be brought to us, may we have ears and hearts attuned to hear Thy voice: I am the light of the world. He that followeth me shall have the light of life.

Though the moral world of righteousness, love and brotherhood seems to be blacked out, keep the pilot light of Thy truth and good will burning in our hearts. And when the night is done, when the carnage is over and morning dawns, establish Thy rule in every land; and may Thou, Lord God, reign forever and ever. Amen.

Sermon Outlines *from* PULPIT Readers

Things Which Cannot Be Shaken

Text: That those things which cannot be shaken may remain.—Hebrews 12:27.

I. *Introduction* — What happens during an earthquake? Picture a city which has undergone that tragic experience. How many things in our time are being shaken to their foundations, some of them utterly destroyed!

II. *Body of Sermon*—Five things that still stand and will endure: (1) God is the sovereign of this world. He created and maintains the universe of which we are a part, and will continue to be its ruler. This faith is primary. (2) Moral principles have permanent validity. The Ten Commandments have not been repealed, nor the eleventh commandment of Jesus, that love of God and of one's neighbor are the fulfillment of the law. (3) Spiritual realities are eternal. They abide even in a world torn asunder by force and violence. "O, where are kings and empires now?" (4) Human personality has dignity and worth. This is true in God's sight and should be so in the estimate of man, despite what is now happening in the world. (5) The cross has world-wide significance as the symbol of vicarious sacrifice. God suffers with and for men in order to effect their salvation. He is suffering now, as truth and righteousness and mercy are again crucified.

III. *Conclusion.* It is the duty of both preacher and people to hold to and proclaim these truths in dark days such as these. On them a better world will yet be built.

(W. L. Darby, Washington, D. C.)

Progressive Conservatives

(A Sermon for Young People)

Text: Every scribe who hath been made a disciple to the kingdom of heaven is like unto a householder, who bringeth forth out of his treasure things new and old.—Matthew 13:52.

I. *Introduction*—According to Jesus, every disciple of the kingdom should be both conservative and progressive. Such a person gratefully accepts the foundation for his beliefs and his very life laid in the past, and he forthwith proceeds to build upon this foundation a new structure.

II. *Body of Sermon*—(1) The true disciple of the kingdom is conservative in the sense that he has a proper appreciation for the treasures of the past. (a) He places himself in the stream of truth that flows from the past. (b) He treasures the Bible as the great book of religious truth. (c) He maintains the old Christian attitude of absolute loyalty to Christ. (2) The true disciple of the kingdom is progressive in the sense that he is always discovering and bringing forth new treasures. (a) He is willing to discard beliefs which have proved false or inadequate. (b) He attempts to reinterpret religion in the light of new knowledge. (c) He applies religion to the conditions of his own day.

III. *Conclusion* — Life will be brighter and the world will be better if men will conserve the old Christian principles and attitudes and try them out in the world of today.

(John David Hughey, Baptist Church, Chesterfield, S. C.)

A New Water Supply

Text: And Isaac digged again the wells of water, which they had digged in the days of Abraham his father.—Genesis 26:18.

I. *Introduction*—Isaac had the advantage of finding the old wells which his father Abraham had digged; but he faced the task of redigging these wells; for the Philistines, on Abraham's death, had filled them up. This story tells something about the relationship of the older and younger generations. In deeper matters of the spirit every generation must dig its own wells; and yet the labor of past generations has not been wasted, for they have indicated for us the deep sources. However, we cannot drink from their wells!

II. *Body of Sermon* — What are some of the wells which our forefathers have digged before us, but which we must dig again for ourselves? (1) The Well of Freedom. The blood, sweat and tears of countless men and women — Washington, Jefferson, Lincoln and others—have gone into the digging of America's well of freedom, but Philistines have filled them up. We must redig them. (2) The Well of Opportunity. Beginning with the great work of Moses, with his "Let my people go!" and his Ten Commandments, the way of opportunity was cleared by many great leaders, but injustice, greed, covetousness have brought poverty and slavery. This well must be digged again. (3) The Well of Christian Faith. Another ancient well. But Philistines of superficiality, formality and bigotry have filled up the well. Here again is a task of redigging.

III. *Conclusion*—Let us not condemn our fathers. The wells they digged were good—for them; and their wells tapped deep sources. But we cannot use their wells; we must dig our own.

(Owen Hutchison, First Presbyterian Church, Sullivan, Ill.)

God and the War

I. *Introduction*—Whatever else the war is doing to people, we have reason to believe it is causing many to turn to God. We are not perturbed at the questions millions are asking. When they ask, "Why does God permit this war?" they are not flippant, but are honest and sincere. Let us therefore look at the searchings of our own hearts and face them unafraid.

I. *Body of Sermon*—(1) Why does God permit the war? We do not know why, but we do know a few things about God himself and his spiritual purposes. God of necessity tolerates many evil things for our sakes and for his eternal purposes. It isn't simply the war that concerns him, but also our freedom. He who made us free must also bear with us in our mistakes. "O God, how patient thou art!" (2) Is this war a judgment of God? Assuredly. And a judgment of man too, and an indictment of much in human nature and modern society that is wrong. If God's judgment is not in this war, there is little hope for mankind. Theism rests upon the assumption that the universe is moral, and whatever the present score in the war, the moral and spiritual universe is winning! Tyrants never win. (3) Is God in this war? Yes and no. He is not in the war so far as his holy intentions and will are concerned. He is in the war by moral compulsion. He dwells in the center of its hurts and wounds and crosses. God was also present at Calvary. (4) Is God using this war? Yes, he will use it to judge evil men and evil causes; to free the oppressed and liberate the captive; to discipline mankind, to prime human hearts with spiritual solidarity. He will take our mistakes and use them for our salvation. (5) Why doesn't God stop the war? God does not work by fiat, but by law and orderly procedure. He would rather work a millennium with the moral reasonableness of the soul of man than solve man's difficulties by one cataclysmic act.

III. *Conclusion*—What can we do in the face of war and in the light of our faith in God? Hold to a vital faith in God. Hold to Jesus' teachings with greater realism than before. Keep the citadel of our souls in repair.

(Homer J. Armstrong, Judson Memorial Baptist Church, Minneapolis, Minn.)

Education for Worship

By Clarence Seidenspinner

I

NO ONE will deny that great progress has been made in our Protestant worship during the past twenty years. This progress has become concrete and visible in the structure and adornment of the church building and in the liturgy celebrated within the nave. No longer can we describe the churches now being built as nondescript. Many of them are faithful reproductions or adaptations of the great, historic forms of church architecture. Nor can we describe the worship which they house as being ugly, slovenly or meaningless. In its structure and celebration it often expresses no little thought and care.

Much remains to be done however. Certain obvious mistakes are still made in the construction or reconditioning of our church buildings. Glaring faults in the liturgy and its celebration still thwart the soul as it tries to worship God. In some places the minister has arrived at a fine understanding of worship, yet is unable to take his congregation with him. In other places the congregation has been trained to give reverent and intelligent attention to the worship of God, and then through a change of pastors is served by a preacher who simply does not know the elementary principles of divine worship. Some places are still untouched by the liturgical movement. Much and continuous education all around is needed if Protestant worship is to fulfill its latent possibilities.

● *The Minister as Key Man*

This education begins with the minister. Surprisingly enough, there are still many ministers upon whom the liturgical movement has made no impact at all. Almost it may be said of them, "having eyes, they see not, having ears, they hear not." Some of them have read the books, attended the institutes, visited the churches in which a more adequate worship is maintained, and yet in their own liturgical practice continue the worst customs of yesterday. Some of them too have read the books upside-down, have dabbled in liturgical experimentation to the great concern of innocent congregations which have been forced to participate in bizarre rites and fantastic patterns of worship.

Yes, education for worship begins and continues with the minister. He will never learn enough about this difficult art to make him complacent. Yet in the study of the history, practice and possibilities of worship there is to be found an immense satisfaction. Apart from the actual and personal saving of a life for God, there is nothing more thrilling than the mastery of the principles of worship through which men and women are enabled to "glorify God and enjoy him forever."

II

This education begins with the minister's own personal experience of God. It roots in the deepest, most intimate places of his being in which

Clarence Seidenspinner

one does or does not recognize God as an objective and personal presence, as the "mysterium tremendum," the Lord of heaven and earth, of life and death, and the Father of our Lord Jesus Christ. The minister must so order his thoughts, life and devotional practice that this sense of God becomes the surest foundation of his existence and the luminous background against which he orders his days. Atheists, agnostics, time-servers, actors, moral cowards, shoddy workmen and brutal pushers in the ministry will make little progress in worship. Education must begin with the heart itself, until one comes to feel about God as did Thomas Kelly in his beautiful *Testament of Devotion.*

The minister then moves on to the question, How can the existence of God and his relationship to man be expressed in a fitting and corporate way? As the old catechism phrases it, how can we "glorify God through worship and enjoy him forever"? The quest for an answer to this question naturally takes one into the whole field of liturgical practice. Five suggestions may be of particular help.

● *Creative Literature On Worship*

1. Undoubtedly much help can be found through an intelligent reading of the growing body of literature in the field of worship. It would do the parish minister no harm to reread each year Von Ogden Vogt's *Art and Religion* and Sperry's *Reality in Worship.* It would take a lifetime to fulfill all of the basic suggestions and principles laid down in these two fundamental books. Both of them ought thoroughly to be mastered, backwards and forwards, by the practicing minister. Many other books and articles have since appeared which have clarified and developed further the suggestions made by Dr. Vogt and Dean Sperry. Great satisfaction and help will come to the minister who begins to feel at home among these books.

2. Further help along this line is offered by the Commission on Worship of the Federal Council of Churches. Under the leadership of the chairman, Oscar Thomas Olson, and the executive secretary, Deane Edwards, institutes of worship have been held and are being held throughout the country. The best available leadership is brought to these institutes, and in a day or two, through lectures and discussions, invaluable help is given to those who come to learn. In addition to these institutes, the commission is publishing a valuable pamphlet library on worship, a listing of which may be secured for the asking.

● *Studying Worship in Many Fields*

3. Another answer may be found to our question by the minister's actual participation in good and varied worship. It is great fun and very profitable to utilize vacation Sundays for the purpose of visiting churches where divine worship is celebrated as it ought to be. The Protestant minister, through actual participation with missal or prayer book in hand, can learn much about the structure of the historic liturgies and the principles of proper ceremonial by an occasional attendance at Roman mass or the services of the Episcopal Church. This suggestion is not made with any thought that the minister will return home to celebrate solemn high mass in his own parish church. It is made in the hope that he will make two im-

portant discoveries: that here is the proper and thrilling *celebration* of worship; and that this particular liturgical expression is not meant for Protestantism in its ministry to contemporary needs.

With some idea of historic worship gained through such participation, the minister will then find it helpful to visit those Protestant churches where good worship is maintained. Let him observe carefully. Let him pay particular attention to those details of ceremonial or action which often make or break a service. Let him notice the choice of hymns in various places in the liturgy. Let him master the whole plan of worship in that particular church. In choosing these places of pilgrimage the minister will want to avoid those churches where the service has become an adoration of the Reverend Dr. Egotist, who—after the obsequious rites and antiphons on his behalf—speaks the oracular word for the week. Sometimes the purest worship is found in the smaller churches of a community, though not always by any means.

● *Putting Imagination To Work*

4. The minister's education for worship progresses further in his exercise of thought and imagination. Let him look at his own parish situation with new, sparkling eyes and ask the question, "What can I really do right here and now to improve the worship of this church?" In answering this question he will want to consider carefully such matters as: the essential structure of the service (what is the fundamental idea at its heart?), the choice of hymns (does he know when to use an objective hymn and when to use a subjective one?), the language of his pastoral prayer, his own conduct or ceremonial during the service (does his every physical movement have a definite meaning?), and the organist's choice of music (is it strong and affirmative or weak and sentimental?)

● *At Home in the World of Beauty*

5. Finally, such education for worship means the persistent enjoyment of beauty. To be sure, the minister must know the hard facts of life, all of the sordid banalities and futilities of the lost and distorted soul, all of the injustices and cruelties of this world's way, all of the realistic literature that mirrors our warring earth. Therefore it is more than ever necessary that he be at home in the world of beauty and spirit, that he have daily fellowship with Scriptures and poetry, with pictures and music and all the fine arts of the human spirit. He must never forget that when he enters the chancel on Sunday morning, he does so, not as a personal counselor or consulting psychologist, not as a social case worker or economist or educator, but as an artist. How can he use the art of worship unless he is at home in the arts through the week?

III

Education for worship, begun by the minister himself, is then related to the congregation. What can be done to make the people more intelligent worshipers and to increase their capacity to "glorify God and enjoy him forever"? Here are six tested suggestions:

1. The best way of all is to provide good worship week after week, so that the congregation through actual experience may come to know what it means. This is based upon the sound educational principle of learning by doing. Very soon a congregation learns to relax within the sustaining pattern forms of a true and beautiful service.

2. From time to time, devote either the whole sermon or a part of it to an explanation of the meaning and process of worship. Certainly, when any changes in the liturgy or ceremonial are made, they ought to be explained. Many a fine sermon can be preached under the general topic, "What happens when we worship?"

3. Utilize group opportunities for further explanation and discussion of worship. The women's guild, the youth groups and adult retreat groups may well set aside a portion of their time for a discussion of the rites, ceremonies and symbolism used in the local parish church.

● *Teaching Worship in the Church School*

4. Utilize the church school. From time to time a whole course on worship may be offered. At other times departmental groups will want to make studies of various aspects of the liturgical calendar and practice of the local church. The annual confirmation class will need to devote particular attention to this. Many opportunities to clarify and exalt the church's worship will present themselves to the alert minister who works with his church school.

5. Talk about worship informally. Speak of the services in your conversation with people. Key up their interest in the matter. Send them off on pilgrimages to see fine church buildings, sound and beautiful services. In turn, these people will talk about worship to other people and the whole parish will become informed and expectant in this area of its life.

6. Organize an altar guild or a chancel committee that will take care of the chancel and its proper appointments. Its members will supply the altar with flowers and candles, change the coverings for the various liturgical seasons, prepare the elements for Holy Communion, and in general look after the chancel. This group may well be combined with the choirs, from time to time, for special lectures and discussions on worship that will at length provide the church with a very well informed group of people on this subject. In these ways, minister and people will be led more and more to the thrilling, heartening miracle of worship.

Not Good If Detached

On every war ration book are printed the instructions telling each holder that any number that is detached from the book is worthless. The instructions are clear and unmistakable. No number is of any use, either to the owner or to anyone else, if it is torn out of the book. To detach it makes it worthless. And that is especially true of any life—be it international, national or individual—if it does not have its branches connected to a Christian background. Christian faith ties an individual life with the life of the community, and the life of the community with the cause of humanity, and the cause of humanity with the Heavenly Father, the God and Creator of the universe.—*Irving L. Rudisill, Evangelical and Reformed Church, Edinburg, Va.*

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WHO'S WHO in THIS ISSUE

BISHOP RALPH S. CUSHMAN *has* presided over the St. Paul area of the Methodist Church since 1939; he was bishop over the Denver area 1932-39. He was the first president of the United Stewardship Council of Churches of Christ in the U. S. and Canada and was chairman of the Methodist Commission on Evangelism 1932-39. Since 1939 he has been president of the Anti-Saloon League of America. His sermon in this issue looks toward the observance of Men and Missions Sunday on November 15.

Following a four years' pastorate at Westminster Presbyterian Church, Atlanta, Ga., Rev. PETER MARSHALL went to the New York Avenue Presbyterian Church in Washington, D. C., in 1937. His parish is one of the largest and most historic in the nation's capital.

Rev. MORGAN PHELPS NOYES *has been* minister of Central Presbyterian Church, Montclair, N. J., since 1932. Earlier pastorates were at Dobbs Ferry and Brooklyn, N. Y. He lectured on public worship at Union Seminary, New York, 1930-32 and is at present a director of that seminary.

For several years Rev. EVERETT W. PALMER ministered at Trinity Methodist Church, Highland Park, N. J., but now leads the activities of Centenary Tabernacle Church, Camden, N. J. He has been active in the Social Service Commission of the New Jersey conference.

For five years Rev. OSWELL R. WARFORD was head of the School of Religion at Montana State University. He has held pastorates in Pueblo, Colo., Missoula, Mont., and Albuquerque, N. M., and now ministers at First Congregational Church, San Diego, Calif.

Born in Glasgow, Dr. JAMES W. CLARKE came to Canada in 1910. Among his Canadian pastorates were two in Montreal and one at the historic Knox Church, the mother of Presbyterianism in the Canadian west. For several years he has been a member of the National Christian mission in this country. He was called to the chair of homiletics at Presbyterian Theological Seminary, Chicago, in August of last year.

Rev. JAMES D. MORRISON *is professor* of preaching at Colgate-Rochester Divinity School.

Dr. CARL S. PATTON *was during the* years before his death professor of homiletics at the Pacific School of Religion.

Rev. BRUCE S. WRIGHT *is minister of* First Methodist Church, Erie, Pa.

Rev. CLARENCE SEIDENSPINNER *is minister* of First Methodist Church, Racine, Wis., and author of *Form and Freedom in Worship.*

TITLES AND TEXTS

What Pulpit Readers are Preaching About

L. WAYNE ELLER, Methodist, Osceola, Ind. "Disciplined Disciples." Luke 14:27—"And whosoever doth not bear his cross and come after me, cannot be my disciple."

SAM HEDRICK, Rosedale Methodist, Kansas City, Mo. "Good Temper, a Fruit of the Spirit." Gal. 5:22—"The fruit of the spirit is a good temper." (Moffatt)

HAROLD H. WRIGHT, First Congregational Unitarian, Ft. Collins, Colo. "The Christian Ultimatum." Matt. 5:44—"But I say unto you, Love your enemies."

M. S. BENJAMIN, Bethany Presbyterian, Milwaukee, Wis. "Capitalize Your Limitations." Eph. 6:20—"I am an ambassador in chains."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

FREDERICK W. BURNHAM, Seventh Street Christian, Richmond, Va. "Lights in the World's Blackout." Isa. 60:20—"Thy sun shall no more go down, neither shall thy moon withdraw itself: for Jehovah will be thine everlasting light, and the days of thy mourning shall be ended."

ANSLEY C. MOORE, Gov't Street Presbyterian, Mobile, Ala. "Man—Monster or Miracle?" Gen. 1:27—"So God created man in his own image." Gen. 2:7—"And man became a living soul." Deut. 8:3—". . . man doth not live by bread only." John 1:42—. . . thou art Simon . . . a rock."

B. B. SAWYER, First Baptist, Pulaski, Va. "Two Worlds to Live in." John 16:33—"In me ye may have peace. In the world ye have tribulation."

ROY H. WOLLAM, First Presbyterian, Albuquerque, N. M. (guest preacher). "Encouraging Words for Discouraging Days." Deut. 33:27—"The eternal God is thy dwelling place, and underneath are the everlasting arms."

W. T. VANDEVER, First Baptist, Erie, Pa. "A Declaration of Dependence." John 6:68—"Lord, to whom shall we go? Thou hast the words of eternal life."

LOWELL R. DITZEN, Brick Presbyterian, N. Y. (ass't minister). "The Irreligion of Worry." Isa. 26:3—"A steadfast mind thou keepest in perfect peace because it is stayed on thee."

The Editor's Page

The Event of the Month

As dramatic an event as any in our American missionary history was marked by the return of about 325 missionaries from Japan, China and the many lands of Eastern Asia and Oceania now in Japanese control. They came on the diplomatic exchange ship, the Gripsholm, one of the Swedish liners which have been plying between enemy countries for several months, under international protection, taking back a shipload of expatriates to their homes and picking up a return load in exchange. The press generally speaks of those returning as repatriates, and so they are. But in their hearts these missionaries are refugees. For the poignancy of their forced evacuation from the fields where they were laboring for Christ and his gospel is more sharp than the joy with which they greet their home folks and the thrilling welcome they received as their ship docked in New York. These missionaries will be at home for the duration, and many of them will be itinerating among the churches, telling of their work, of the unrestrained loyalty of the national Christians they left behind, of the undreamed of projects before the missionary enterprise after the war and enlisting our increased devotion to the spread of Christ's Kingdom. What an incalculable asset to our church life they will be! Perhaps their service here will, under God's providence, more than compensate for their temporary absence from the lands which have claimed the primary allegiance of their hearts.

Refugees, Not Repatriates!

The Book of the Month

A Realistic Philosophy of Religion, *by A. Campbell Garnett. Willett, Clark & Co., $3.00.*

THIS book, adopted by the Religious Book Club as its "Book of the Month" for September, will of course be read by scholars with scholarly satisfaction. But my reason for selecting it as the "book of the month" for this page is that it is one of the most readable books for those of us who are not scholars which I have come across in this field in many a day. The author, who is professor of philosophy in the University of Wisconsin, does not *try* to make it readable—he just cannot write even on so profound a subject as this without being so lucid that amateurs like you and me can understand him. His book is an inquiry into the origin of religion in human experience. He rejects all rationalistic explanations (that religion derives from certain beliefs), all romantic explorations (that religion derives from certain feelings) and takes his place with those who sense such an affinity between religion and morality that they have sought for an explanation of the origin of religion in the moral experience of man. But he takes advantage of the findings and the shortcomings of his predecessors in this search and presents us with an explanation of the rise of religion which, though it stems from morality, finally overarches and embraces the moral life itself. The stem from which religion grows is the awakened sense of disinterested devotion to others. This occurs normally but not exclusively in adolescent life. The author leads you by close reasoning and pertinent observation step by step to the point where you see how from this root the idea of God and a spiritual world emerges. His treatment is wonderfully illuminating. If I understand him, he makes a distinction between religion in general and Christianity. This I hold to be highly important, because Christianity presupposes the religious nature of man whose origin the author undertakes to explain. But Christianity is specific revelation of God addressed to man's religious nature. Dr. Garnett thus brings together the truth in liberalism and in orthodoxy.

A Thought for the Month

THE chief drag on all our planning for a just and durable peace is the haunting consciousness that at the "end" of this war the world situation may be so unlike anything we now are able to envisage that all our present plans would prove to be wasted effort. Much can be said in support of this state of mind. We are not only in a war between nations, but in a world revolution. The war is on the surface; the revolution moves in the depths. There it lurks, only awaiting release from the military conflict to emerge with such mighty force that it may wreck the whole structure of national entities whose continued existence and power are presupposed in all our plans for a new world order. But granted that the future is dark and incalculable. Granted that victory in the war may turn to ashes when we grasp it. Granted that tensions may arise among the allied victors themselves which will plunge them into further wars. Granted, at the worst, that the war may end in a chaos from which new concentrations of power will eventually emerge on the ruins of our present national structures—granting all this as a possible outcome of the war, I should still insist, despite these dark possibilities, that we must plan, now, for a new world order on the only basis which we can envisage, namely, the continued existence of our present national structures. After all, these dark possibilities are only *possibilities*. They may never be realized. The more hopeful outcome is also a possibility. It is the only possibility for which we can make ourselves ready should it come to us. That is, it is the only possibility upon which we can act *now*. We must not let our pessimistic forebodings inhibit our active preparation to take advantage of the one optimistic possibility if and when, in God's providence, he gives us the opportunity to realize it.

We Must Not Yield To Pessimism!

Charles Clayton Morrison

The *Spiritual* Life • EDGAR S. BRIGHTMAN

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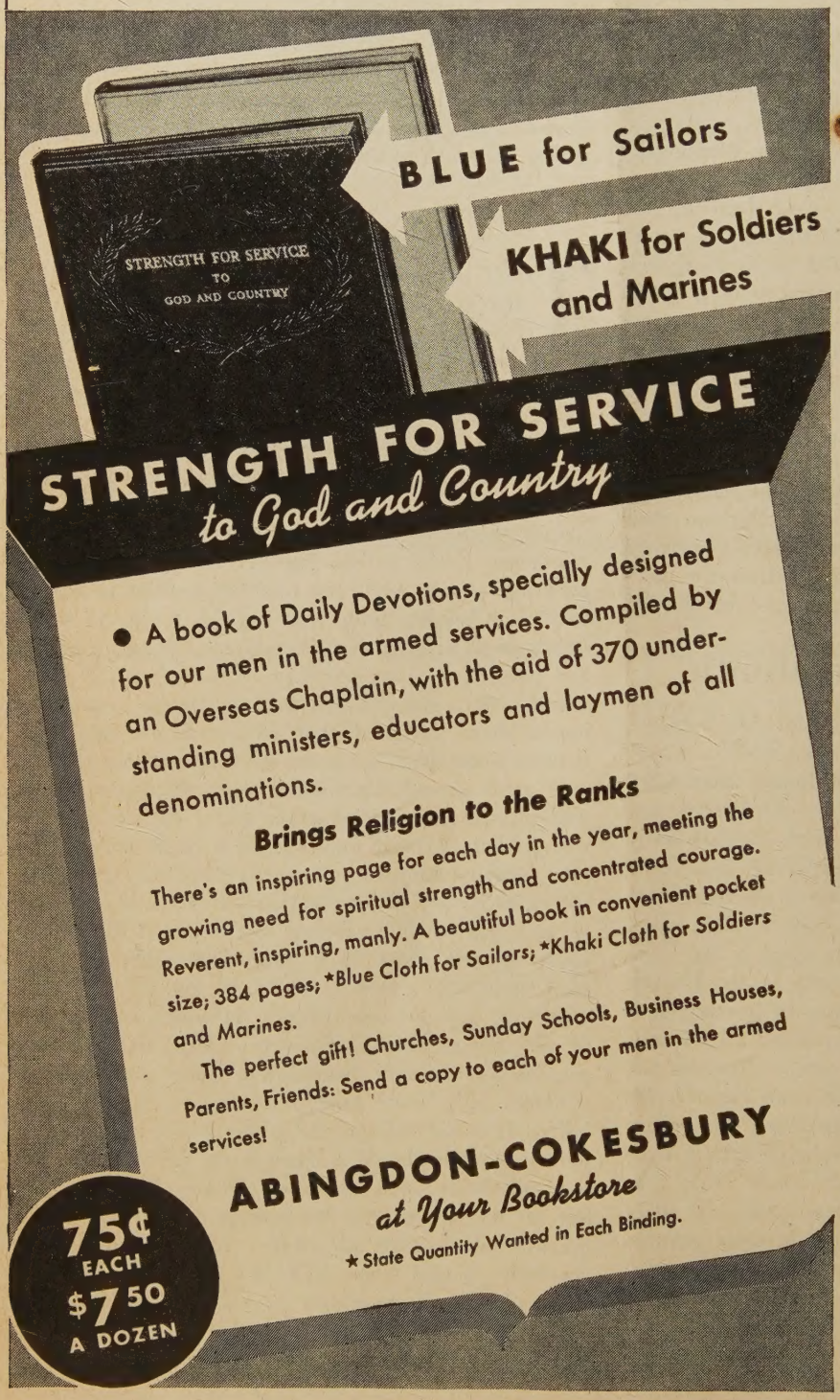
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